

The ruinate fall

of the Pope V^sury, derived from
the Pope Idolatrie/reviled by
a Saxon of antiquitie.



A dialogue of Vſury.

The ſpirit.



Qui iurat proximo ſuo et non
decipit, qui pecuniam ſuam,
non dedit ad Vſuram et mu-
nera ſuper innocentem non
accepit, qui facit hæc non

Theseres
quires on os
ever dif-
course eue-
ry one his
ſeverall mo-
ner.

mouebitur in æternum. He

that ſweareth to his neighbour & deceiueth
him not, he that giueth not his money vnto uſ-
ury nor receiueth rewarde againſt the inno-
cent, he which doth theſe, ſhall never be mou-
ued but ſhall live for euer.

The Fleſh.

Are none uſurers but thofe men and wof-
men that occupy Money?

The ſpirit.

Yes verily, as the Adulterers, Foolaters,
witches, ſorcerers, falſe foſwearers and mo-
ney uſurers. Not one of theſe ſhall enter in-
to the kingdome of Heauen, but ſhalbe con-
demned in the infernall Hel.

The Fleſh.

Wylby then very few ſhalbe ſaved.

The ſpirit

You ſay true ſo in the 20. of Mathew our
ſaviour Iesuſ Christe ſaith, Many are called
but few are choſe. Wylby is ſignified that
to the worlde the ſpirit of God ſpeaketh, but
the Children of darckneſſe cannot away with

A.y. the

A dialogue of Usury.

the light, because their deeds are euil, & in as much as from out of the world þ smaller company is to be take, & shalbe sifted as wheat fro þe cockle: & as the pure wheat (beeing tryed from the cockle & tares) shalbe preserved and kept in þe Barnes, & the Cockle & tares cast into þe fire: so shall the faithful be preserved and chose to reign in euerlasting joyes with our Lord & saviour Christ in whōe they haue belieued & obeyed his comauendments, and þe other who haue not kept his comauendments but despised his word: shalbe cast into fire unquenchable. For the which cause the iudgement of God is all ready bent against þe.

The flesh.

I pray you what is Usury?

The spirit.

Usury, is when a man having gotten by his labour sufficient to ma:ntain him and his family, doth notwithstanding, devise how to be come more wealþy or rich in this world. And so leauing his former trade of bying and selling, or otherwise not contented with the former sufficient reuenuew of his lands: useth the gain of his stock, turned from wares into money, supposing suche dealing to be as lawfull to haue the increase of his moncy, as of wares, considering not the difference that is between wares and money.

The flesh.

What

A dialogue of *V* sury

What is the difference between them bothe?

The spirit.

First Money was ordained to passe between man and man, as a thing made having his ful value, neither to be diminished nor augmented, as the poid is said to be xx. shillings, the Royall. x.s. the shilling ry. d. and so to euery value more or lesse, not to be diminished nor augmented, because the Prince hath set eche sundry valew. For as he that clippeth or lessenneth it by any maner of waies, is to be counted a traitor: so likewise he that deliuereþ it for more then the valew, is a deceiver, enriching him self by theft, and defraudeth the ordinances and lawes of his prince.

In buying and selling of wares, is money the ches, which equall value: gouerneth all un-equall values. Wares may be estimated, according to the scarcitie or plenty of such merchandise, and yet not after an excesse. Money is once valued whiche may not bee altered. Wares rise and fall, and no continued certaintie abideth of their prises, if the Merchant bye good cheape, in deareth he may sel the better penyworth if it happen to be deare, yet hath he to use him self by the zeale of other wares by indiferency. Money must not bee used as wares, nor wares as money.

The flesh.

A.iy.

And

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And why?

The spirit.

If wares may by exchaunge passe between
man and man for every necessary to be had,
to what vse then serueth the vse of money? It
may very wel be spared.

The flesh.

How must money be vsed then?

The spirit.

It must be vsed as the King must be of ene-
ty true Subject, which is: if any shall say the
king to be of lese authoritie, diminising soe
parte of his government, wil he not answere
thou art a traitor to his person? And likewise
if he be more exalted to his right and title then
appertaineth, wil he not likewise say, thou dis-
loyallest him in taking vpon thee to estimat
a farther authoritie then to the king appertai-
neth: so think with thy self what danger thou
incurrest when in both thou art found guilty.

The flesh.

What is the absolute end and effect of true
dealing then?

The spirit.

It is thus, when thou hast gotten by thy
travail sufficient for thee & thine, so that there
by thou art able to live out of other mens dan-
gers, thou must proceed no farther but content
thyself therewith because thy brother must
live

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line as wel as thou. And if thou hane any pos-
cion of money thou must lend it freely to him
that requireth whose conuersation and usage
is as becommeth a Christian and beare with
thy brother in his necessitie, but y^e must not
take more then thou lendest, for if thou do de-
uise as many shiffts for thy self as y^e can, thou
shalt dye the death. Also if thy brother hane
wares of thee, in the use of merchandise, it is
permitted unto thee to use thy resonable gain,
that thy brother may gain by thee also, but
not to sel by deceit such wares to thy brother,
where in thou knowest before, he shall not be
able to make his owne, herin so doing thou
art a theif, and such evill gotten good shall con-
sume thy soule, for all though thou thy self
mighkest be deceived: it is not permitted to
thee to deceiue.

The flesh.

The farther meaning of the word Usury,
I pray you tel me.

The spirit.

An extorting, an inordinate coueting to seek
out of that which is inough to make more, to
the enriching of the Usurer, and diminising
of other. As if thy brother lack xx. l. for two mo-
neths to pay thee at th' end therof the said xx. l.
thou in the delivery of the said money deliue-
rest but xvij. l. or xviij. l. for xx. l. And so in
more

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the fouler exesse, as when thou lettest land for. x.£ by the y^ear, the Farmer can reare out therof no more then to pay the the said rent. Wherwith shall he and his family live by in the meane time? when notwithstanding an other commeth and in profering more personmeth never a whit. Then art thou rightly answered Mala parta, mala dilabuntur.

Farther, if thou haue a band of xl.£. so; xx.£. more or lesse, thy principle beeing not paid by the detto, whether thou maist lawfully recouer the band or no. By the law politique thou maist because it saith unto the, y^e it was the wilfulness or negligence of the detto, who knew before he nominated y^e day of payment whether he were able to fulfil the time or not, so that this law goeth by the words and not by the meaning of the detter, whose purpose was at the receipt of y^e former det: to haue kept his day, but occasions by necessitie lawfull breketh, which considerations ought to be considered, and by Gods lawes ought not to accouit the band his proper goods, no farther then his principall. A thousand fetches of the wicked might be rehearsed, but let these for this time suffice, because other Authors haue disclosed so soule an abuse.

The flesh.

What meneth the spirit of God then, wheres
be

A dialogue of Usury.

He saith by the servant whiche having v. talents gained other v. and to him whiche had q. talents gained other y. Did he not say vnto Math. 25.
Mark. 13.
Luke. 19.

him, wel god seruaunt and faithful thou hast beene fauful in little, I wil make the ruler ouer much: ec. And to the euil servant did he not say, thou oughtest therfore to haue had my money to the exchaungers and then at my comming I might haue received mine owne with vantage: ec.

The spirit.

These alligations availe nothing to your purpose, so; the spirit of God vsed this parable with others because þ Jewes delighted more in the doctrin of parables then after any other maner, wherfore by this parable is ment not the maintenance of Usury: but of vertue.

Among men the spirit of God speaketh after a spirituall maner, vnto the vngodly servant which hid his talent, that is such gifts & knowlede as ought to haue benefited his brethern either in science or knowledge, as to those which are learned in the lawes either spirituall or temporall, that they not like Drones lye in corners, hide the gift o; learning (whiche might profit) the whiche not bearing bte, red profiteth nothing, and therfore the talent that gift, was giuen to him that had increased, which was, that had laboured not only in

wel

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well doing to his owne preferment, but also to the self commoditie of his brethern, and in teaching of many, wan also many. For by the certain man is signified God, the goddes: the graces proceeding from God, the hiding of the talent; the abuse of Gods benfit. Wherfore he is called a good and a faithful servant that so employed his Lords talents, for by the exchaunge is ment none other, but the benefit of the world to passe between man and man in all vertuous furtherance, to the winning of moe vnto God, not in that the god which he did was of him self: but of him which deliuered ffe talents, who was God, meaning ther by the severall gifts of God in his creatures wherof he gaineth as much that receiueþ, as he that deliuereth from the one to the other vnto the worlds end. But the maner of Vsury terrestriall replyeth as the Deuile did to Christ, which said. If thou be Christ commaund these stones to be made bread. Who answered, Man shall not liue by bread only: but by euery woord that procedeth out of the mouth of God, so the deuile went without his purpose, no leße shall the blurers without the kingdome of heauen.

Deni. 10.
Math. 4.

The flesh.

And is there no naturall interpretation of these talents?

The

A dialogue of V/sury

The spirit.

Yes verily as thus, he vnto whome God bath giuen in this world the gouernment of goods, hono; or riches, that he so imploy them, that by þ good exāple therof he hath traduced many others to do the like, giuing occasion to every man to be content with that he hath, and to distribute vnto the necessitie of Saincts for Gods sake, as wel in counsail giving as corporall feeding, these and such like are those who are commended and haue wel increased their talents.

The flesh.

What is the necessitie of Saints: and who are those that be so called?

The spirit.

First of all, the lack of sufficient instructing the wel disposed in the law of God, the necessitie of Saints is also the lack of meat, drinke, clothing, lodging, and wherof they haue need dayly in this world, for that the learned giuing vnto you the law and the gospell, which is the bread of life, dayly teaching and exhorting to the amendment of the same: you shold bestowe on them likewise of your temporall substance, dayly attending to supplye their want, as wel in defending them from the violence of enemyes as also cherishing as aforesaid.

The

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The flesh.

And who are those that be called *Saints*?

The spirit.

Those whose continuall indeuour is to set forth, preach and extol the Gospel of GOD and Jesus Christ, vnto the Congregations as wel dispersed, as at home of those that feel bothe tranquilitie and peace : as also every obedient Subject through whose honest laboures the common welth is maintained and defended, and except in life and maners those teachers, and every other behauing them selues in deed as wel as in word: they are not to be accounted *Saints*, doing and indeuering the same to the uttermoste of their powers, for the withdrawing of others frō vice to vertue, from lyes to trueth, from ignorance to knowledge, from hatred to loue & such like, all other vertues & necessities are furnished by God and are called spirituall. Such men are *Saints*, as wel the diligent hearers as the teachers, and he that shall striue against any of these: it were better for him that a milstone were hanged about his neck and cast into the *Sea*.

The flesh.

By this meanes there is a difference between a spirituall increase and a corporeall *V* sury.

The

A dialogue of V fury

The spirit.

There is so, the difference wherof is as far
a funder as light from darknesse, joy from
pain, sicknes from health and trueth from fal-
shod.

The flesh.

The difference so far agreeing, how shall
the Usurers do?

The spirit.

If they repent and say with Zache the pub-
lycan ruler. Beholde Lord the half of my Luke 19.
goods I giue to the poor, if I haue doon any
man wrong: I restore fonde folde. Which is
that suche Usurers do make restitution in
this life by their owne hands in singlenesse of
hart, there is no douting of the inestimable
mercies of God in Jesus Christe our Lord, o-
therwise the iudgement all ready is pronoun-
ced.

The flesh.

Whether is it better to giue to the poore be-
fore a man departe this life: or cause to be gi-
uen after his death?

The spirit.

No rewarde can be better then that which
is giuen in this life, neuerthelesse the gift pro-
ceding from god wil is not brewarded, so
that it be according to Christian religion, and
not to vain superstition. The holy Apostle
Paul

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Salla. 6. Paule saith. V While we haue time, let vs doo
good vnto all men, and especially vnto thē
which are of the housholde of faith. Which
Scripture forewarneth all men of the ex-
chaunge of life to folowe, noting therby none
other time permitted. For as it is impossible
to alter the creation, the force of Tigers, the
strength of Elephants, the flight of Birds,
the gliding of serpents, the sauours of herbes,
the waight of mettels, y moistnes of waters,
and the droughes of the Earth : so is it as
impossible to alter the natures of perverse
greedines to liberalitie, for as fire cannot bee
chaunged into water no; water into fire : no
more can an olde Tuler with the inordinate
covetouse, be turned into a yng minde to be-
come liberaill. For the thorne although by
kinde is ful of sharp pricks, yet beeing bended
in his first growing: wil turne which way the
planter wil, but beeing let growe, wil breake
soone then bend any thing at all. So perswa-
tions in time may bend frowarde mindes to
versuous exercise, which beeing let go vn in-
structed wil hardly be recovered. And ther-
fore the spirit of God speaketh by sundry phra-
ses saying. Charge them whiche are riche
in this world, that they be ready to giue and
glad to distribute, laying vp in store for thē
selues a good foundation against the time
to

1. Tim. 6.

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to come, that they may attain euerlasting life. Who therefore that thus doth, shall receive (by immitating Christ in carnall flesh) the rewarde in spirituall grace, which is such treasure as rust nor moth can consume nor math. 6 theef break through nor steale. Otherwise, it is said. VVhere your treasure is there will your hartes be also.

The flesh,

How can a man giue that lacketh abilitie?

The spirit.

Thy goodwil in y thou wouldest if y haddeſſt, ſhalbe acceptable, no leſſe then the poor widow hauing but y. might. For the nature of a true Samaritane is, if he ſee his brother in diſtreſſe by any maner of way: hee wil not leane him conforſtlesſe, vſing aſwel bodeſy laboure, as councel, if he ſee him blinde: to guide him in the way, if lame: to be his ſtay, if his neig‐bours cattel be in daunger: to put forth his had and help, remeſbring the wordes of Christe Iesu. If thy neigbours Oxe or Aſſe be fal‐len into a pit, who wil not help them out al‐though on the Sabothe day. It is to be lamented the nice maner of the Nodnolians who for raying of their painted Gownes or ringes on their fingers, wil as nicely as may be, leauing y deed of charitie vndown for ſiling of their new ſhorne, theſe and ſuch like, eſte‐
ining

math. 12.
Luke 10.

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Tobi. 4.

ming vaine glorious fashions more then the precepts of Christ Jesus, are none of the number accounted vertuous: but such as are charitably minded, who more esteeming their brothers furtherance then their owne, do seek by all meanes to do somewhat that may mitigate and asswage the wrath of God for sin, no lesse comforting then hoping to be comforted following the example of Toby, who gaue not onely almes but saith also. Turn never thy face from any poore man, and then the face of the Lord shall never be turned away from thee. For one penny giuen by thy self, or one good turn done by thine owne hands in this life: is better then a thousand (and more shall profit) when thou art dead.

The flesh.

Then as touching those that are of abilitie.

The spirit.

1. Timo. 6.

Erasinus
Rotero.

To answere straightly the spirit of God sayeth. Charge them that are rich in this vworld that they be ready to giue and glad to distribute, laying vp in store for them selues, a good foundation against the time to come, that they may attain eternall life. It sayeth not as the wicked worldling couster, to charge them to giue to such as hath no need, as Caesar Augustus, who being presented with a few Greek verses by a pore Scholer answere

red

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10
Red the like, who seeing the rewarde to be so
blonder: commendered the Emperours verse
and gaue unto him viij. single halfe pence, say-
ing holde, not according to thy dignitie and
calling: but according to my abilitie and po-
wer. The poore Scholer was more comen-
ded for his liberalitie: then the Emperoure
praised for his learning. I would to God those
worldlings would once estimate vertue as
boue vice, the would they be of no lesse worthy
nesse then Phocion the Athenian, when A-
lexander the great had sent many costly jew-
els and treasures from Persia, did shewe a
worthy example in refusing of the same, say-
ing I wil not learne to take: lest I forget to
give. A worthy example for preposterous bri-
bers, whose greedy desire beeing never satiss-
ed are more redy to receive in one day: more
then they wil give in a thonsand. To deface
farther the vice of Avarice: I meane also the
Churche couetousnes, I would say the chur-
chilicouetousnes which remain every where,
the bain pomp at funeralls, y making frendz
of the welthy, the bare liberalitie to the poore,
the great suite to be accompanied of the wel-
thy: & the great suite of the poore refused, clene
contrary to the word of God, it is pitifullly to
be lamented. The flattery preferred: the true
dealer refused, remembryng the olde prouerb

W.

O

A dialogue of V fury

Of what knauery is in Munkery, it would make eche christian conscience sigh, and with teares to bewaile, the ruinate decay of true dealing, especially in Religion, who having now at these present dayes more faces then euer had Argus, eyes. For howe evill so euer diuers haue been in their lives: yet they must be praised at the deaths or funeralls. For if he be of welth, then they appoint mourning gownes, yet not to be giuen before they bee dead: lest they recovering might (paraduener) bestow the miserebiliti some other way. And unto whome are those gownes? To such vnder whiche for the moste parte weareth laughing harts, and for such rewarde shalbe said an honest man, when he is not so well said of in one place as cursed in an other, for out of the mouthes of the wicked ones for benefite sake, whether by procurement or els, he or they shalbe wel said of: when of the other as fast dispayased. It may so be: not without a cause, but by what meane so euer, it is wel done to giue to the pore, so it be wel gosten. It is also vsed at suche pompos funeralls, to haue Hermons (which is a very good work, what soever the person be) wherin commonly if the Preacher tel trueth, of the former life of the deceased: (for the moste parts they borow a Cloke of commendation to hide a gowne of superstition, which for shorthenesse of the upper garment

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garment: the hem is espyed) he shall haue
small rewarde for his laboure, with a terme
what shal I giue you? Such executors prouing
good husbands for the dead, are loth to be at to
much cost, when in superfluous fare : there
shall want no charge. ¶ Use an outwarde
face of deuotion, with small furtherance to Re-
ligion, but let eche Preacher beware of decei-
vable flattery, how so ever the iehrarde be,
thus is all things, if it be diligently marked:
intermired with Hypocrisie.

The Almighty and euerliving God, once
root out of English hartes, all those wades,
whose swifte growing , euer runneth the god
herbes.

The flesh.

Sir I thank you for this (hoping in the Lord
to be mindeful of your sayings) desiring you
that if heyr after God permit, I require your
farther help: that you wil assist me.

The Spirit.

You shall not fail, likewise hoping in my
self, that as y almighty hath licensed me, to sa-
fisse you thus far: he wil also assist me farther
without whose aid I can do nothing,

Cauete a fermento Phariseorum.

Cum sancto, Sanctus, eris: cum peruerso,
peruerteris.

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drawe bridge.



